Millennial Star

Vol. 104, No. 9

Thursday, February 26, 1942

POETRY

THE COMMON LOT.

Once, in the flight of ages past, there liv'd . . . a man; and
who was he?
Mortal! howe'er thy lot be cast, that man resembled thee.
Unknown the region of his birth; the land in which he
died, unknown:
His name has perished from the earth: This truth survives
alone,—

That joy, and grief, and hope and fear, alternate triumphed
in his breast:
His bliss, and woe—a smile, a tear; oblivion hides the rest.
The bounding pulse, the languid limb, the changing spirits'
rise and fall,
We know that these were felt by him, for these are felt
by all.

He suffered—but his pangs are o'er; enjoyed—but his
delights are fled;
Had friends—his friends are now no more; had foes—his
foes are dead.
He loved—but whom he loved, the grave hath lost in its
unconscious womb:
O, she was fair! but nought could save her beauty from
the tomb.

He saw—whatever thou hast seen; encountered—all that
troubles thee;
He was—whatever thou hast been; he is—what thou shalt
be!
The rolling seasons, day and night, sun, moon, and stars,
the earth and main,—
Erewhile his portion,—life and light, to him exist in vain.

The clouds and sunbeams, o'er his eye that once their
shades and glory threw,
Have left, in yonder silent sky, no vestige where they flew.
The annals of the human race, their ruins since the world
began,
Of him afford no other trace than this,—THERE LIVED
A MAN!

—James Montgomery.

THOUGHT FOR THE WEEK:

Manners are the happy way of doing things

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still.—Doctrine and Covenants 88: 35.

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THIS WEEK'S COVER

WITH this issue we commence a new feature, and running it alternately with our Book of Mormon articles, it is felt that much valuable and interesting information will be obtainable from the pages of this great disseminator of truth about the book which has called forth more comment than any other save the Holy Bible, to which volume only it is second in the world of literature.—(See page 133.)

The Lord's Plan For Difficult Times

SAFETY CAN ONLY BE EXPECTED IF LEADERS ARE FOLLOWED - - - -

By Elder Harold Bingham Lee

Of the Council of the Twelve

Remarks at General Conference, October, 1941.

MY purpose will be to give you something of what the Lord has said pertaining to this day, and what might be the expectation of the Latter-day Saints concerning the way by which the Lord would guide us to safe shores. Not only has the Lord given us the plan to follow, but He has given us in the revelations one of the basic, if not the most basic reason for the ills that beset mankind. This is what the Lord said, and I suppose as you understand this you will recognize in it the reason for selfishness and for jealousies that develop into bitterness and hatred, and finally into war and bloodshed. Here was the simple statement of the Lord:

"But is is not given that one man should possess that which is above another, wherefore the world lieth in sin."—Doctrine and Covenants 49: 20.

While the world today is groping for a solution (and I repeat that some of our people, I am afraid, have the mistaken notion that they must look to some development of the philosophies of men to solve present problems), the Latter-day Saints should never lose sight of the fact that for over one hundred years the Lord has given us the way and the plan by which might come the ultimate solution of all the economic problems of this day. The Lord said in a revelation:

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

"Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

"Behold, here is wisdom also in me for your good.

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

"And all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole Church—

"Every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 82: 14-19.

One year prior to the receiving of that revelation, the Lord gave the details—the minutest of details—of the organization we have come to call the United Order. He told us how consecrations were to be made and were to be received; He told us how the residue or surpluses were to be handled and distributed; He told us something about the establishment of stewardships and private ownerships; and how those, within such an organization, should act. This is not the first time that such an organization has been given to this people. We

read that shortly after the crucifixion of the Saviour, the followers of our Lord and Saviour established an order where they had all things in common, and two hundred years after the Saviour's coming, we find a people on this continent of which it was said that they likewise were living in close bonds of fellowship and love, so much so, that there was not to be found a happier people anywhere on the face of the earth.

BEGINNING OF THE CHURCH WELFARE PLAN

Five and a half years ago when I, under an assignment from the First Presidency, accompanied Brother Melvin J. Ballard throughout the Church to make the initial announcement of the present movement known as the Church Welfare Plan, he was asked everywhere: "Is this the beginning of the United Order?" And to all such questioners, Brother Ballard's answer was the same: "No, it is not the beginning of the United Order, but it may be that in this movement the Lord may be giving His people an examination to see how far they have come toward a condition where they might live as one."

As I have thought about that question, and as I have thought about his answer, I have had difficulty understanding how a people who are not able to sacrifice to a point where they can pay a tenth of their interest annually and abstain from two meals on the first Sunday of the month and pay that as an offering for the care of the needy, I have difficulty in understanding how we can believe that many of our people are more than ten per cent ready for the United Order.

Furthermore, I have difficulty understanding that they would be able to live in the United Order were it to be instituted in this day. I also have grave doubts that prosperous times will make possible that happy day spoken of. I fear we must yet see more difficult and trying times than any we have yet passed through before such a day can come.

There are some things of which I am sure, and that is that contrary to the belief and mistaken ideas of some of our people, the United Order will not be a socialistic or communistic set-up; it will be something distinctive and yet will be more capitalistic in its nature than either socialism or communism, in that private ownership and individual responsibility will be maintained. I am sure also that when it comes, it will come from the leaders of this Church, whom you sustain as prophets, seers, and revelators, and will not come from some man who does not occupy that position. It will not come as a political programme, legislated by men not possessed of that authority. I am also convinced that the time is here when Zion must put on her beautiful garments preparatory for the second coming of the Saviour, and I believe firmly that that preparation is in progress. I am likewise persuaded that the Church Welfare Plan is contributing mightily to that preparation.

I have seen from a humble beginning an organization grow to where now there has been produced throughout the Church great quantities of foodstuffs. I have seen a system of equitable distribution of those foodstuffs grow up under the guidance of our leaders, so much so that the eighty-three store-

houses we now have, or are in course of construction, may each have an equitable supply of all these commodities. I remember also that no Bishop today who is faithful in bearing his responsibility may say that he cannot take care of faithful members of his Ward because he has insufficient funds. I know that in these years we have been striving to a great end, and we have been led by the hand of our Father.

We have come, yes, in a day when "The way of the Lord," as He described it, would be applied when the poor would be exalted, or, in other words, stimulated to success and pride, and uplifted because the rich have been made low, or, in other words, because the rich have been made humble and willing to give of their substance, their time, and their talent, and their wisdom, and their example, that the poor might be thus guided and directed. I have seen team work and co-operation grow, and I have seen the Priesthood take its place in blessing this Church temporally and spiritually in a most glorious way.

I am persuaded that the days of trial and tribulation, the time for testing the fidelity of the Latter-day Saints is here, as has been foretold. I am also convinced that you and I will not be prepared for the living of the celestial law in preparation for the Second Coming if we are not able to live the law of tithing, and pay our fast offerings, and subscribe wholeheartedly to the workings of the Welfare Plan at the present time. In my mind there is grave doubt that any man can abide the day of the Second Coming who is not willing and able to follow the leadership of these men whom the Lord has set to counsel and guide us in this day.

I thank the Lord that we are not dependent alone upon the faith of those who lived centuries ago, or even a hundred years ago, for revelations that were given unto them in that day. In this day He has given us leaders who are possessed of the same spirit of revelation. This is what the Lord said, speaking to those who held Apostleship:

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."—Doctrine and Covenants 68: 3, 4.

INSPIRED WORDS OF PAST LEADER

It should not be necessary today for us to expect new written revelation on every point when we have these men thus possessed of that same spirit of revelation. A brief review of the past instruction of our leaders should only serve to warn the disobedient and to encourage the obedient to continue faithful. Today, listen to the words of President Wilford Woodruff that he spoke more than forty years ago:

"So far as temporal matters are concerned, we have got to work and provide for ourselves. The day will come when you

(Continued on page 144)

The Fulness Of Times

VOICES FROM THE PAST!

THE STORY OF THE RESTORATION LIVED AGAIN.

"The Fullness of Times"
The Church of Jesus Christ of Latter-day Saints
Episode 12
A TESTIMONY SEALED IN BLOOD
Part 2
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Salt Lake City, Utah

HERE is something new, something different, something of real interest. Commencing with this issue, the "Star" will publish as a feature bi-weekly a series of dramatised versions depicting the Restoration of the Gospel in the latter days. In actuality, the feature is a transcription of incidents acted by artistes and recorded on wax discs, which can be played on special machines. Some of the readers of the "Star" have heard these fine recordings, which tell the great story of our Gospel in the last century in thrilling fashion. At the present moment, there are four Missionaries in the Field with two machines and a complete set of these records each. It is felt that through the publication of this script (which has been re-edited slightly for reading purposes), extra interest will be aroused among members of the Church in general. Those who have heard these records will renew the pleasure again in the following lines, while those who have not, will look forward to the time when they can hear these words spoken by brilliant actors, characterising our famous leaders.

The initial episodes concern the fall of the Tower of Babel and the gathering of Jared and his brother and their families out of Jerusalem to the Western Hemisphere, to be followed centuries later by Lehi and his family under similar conditions. From then on you will follow the Restoration of the Gospel in this age; Joseph Smith's first prayer; the appearance of the Angel Moroni, and the finding of the Golden Plates and then the translation of the Book of Mormon. Then comes the many weary trials and tribulations of the Prophet and his litt'e band of Saints. There is a most thrilling episode when the Prophet and his brother are martyred in Carthage Jail, and then the exodus across the Plains to the Valley of the Great Salt Lake.

In Salt Lake City, the present series of records have been revised and re-enacted, in special preparation for their nation-wide broadcast throughout the States. This is a great forward movement in preaching the Gospel, for undoubtedly the testimony borne by our early members will be firmly impressed upon the minds of many who listen to the portrayal of those incidents.

THE FULNESS OF TIMES.

EPISODE I. SCENE I

THE NEW PROMISED LAND.

NARRATIVE.

In a now forgotten time, at the dawn of recorded History, the first writing on bricks of clay, on tablets of stone or wood or metal, on parchment, on papyrus, recorded the words of inspired men who, later, the world called Prophets. In that primitive period, whose story is told in the Bible and other sacred records, epoch making events transpired which have travelled down the ages as proof of Divine revelation to man of the will of his Creator. To Christian people everywhere these events and the personalities connected with them, are more or less familiar. Noah and the great flood. Abraham's journey to Canaan, Joseph's interpretation of the dreams of Pharaoh, Moses leading the children of Israel across the Red Sea, but there are characters and happenings connected with those distant times which, though less familiar, are equally interesting and significant.

More than four thousand years ago there lived on the banks of the Euphrates river, in the valley of Nimrod, a man named Jared, and his valiant brother, the Prophet Mahonri. It was during the lives of these two men that God saw fit to destroy the Tower of Babel. Our story opens with Jared watching with concern the arrest of his brother for prophesying the downfall of Jerusalem.

Bystander: Why do you tremble, Jared? Who is the man? Where are they taking him?

Jared: He is Mahonri, my brother. They are taking him to the slime pits, where they make mortar. His flesh and bones are to be pressed into bricks.

Bystander: Your brother! But what has he done? Why do they take him away?

Jared: He has prophesied! He has dared cry out against the ambition of the King to build this Tower of Babel.

Bystander: But what has he said?

Jared: He has told the Princes that the building of this tower has displeased God; he has prophesied the downfall of the tower and the scattering of the tribes over the face of the earth.

Bystander: Then this tower, which we have slaved to build, is to be destroyed.

Jared: It is doomed, because of the wickedness of the people of Babylon; that is my brother's prophecy; and not only that, but with the breaking up of the tower comes the breaking up of the tribes, a loss of familiar speech, language will be confused that brother will not understand brother, nor mother her son.

Bystander: It is a bold prophecy.

Jared: Yes! but my brother will be saved, if it is the will of God.

Bystander (fearfully): LOOK, the tower is falling, the Tower of Babel, it topples on our heads—RUN! RUN FOR YOUR LIFE!

Bystander (breathlessly): Jared, Jared, thank God you're safe.

Jared: Yes, we must hurry and leave Babylon.

Voice (from far distance): Hear me! Hear me! Babylon. Hear me! Hear me! Babylon. Hear me! Hear———

Bystander: Who is that?

Jared: It is my brother, Mahonri, he, too, has escaped.

Bystander: But listen; he is prophesying.

Voice of Mahonri: Hear me! Children of men; Babel is hurled down; it is the judgment of God; but someday the God of this people will come to earth to restore harmony among the nations.

Bystander: What is he saying, Jared? What does it mean?

Jared: He speaks, but few may understand.

Voice of Mahonri: Jared! JARED ! Follow me.

Jared: Yes, Mahonri, I come; praise the Lord you are saved.

Mahonri: Jared, Jared, come up to the top of the hill.

Mahonri: This is my altar, which I have kept sacred to God. It is here that I have heard His voice. Look, Jared, there lies the great tower, broken and fallen down, and the people scattered and confused, cursed with a misunderstanding of their own speech, so that brother cannot talk with brother, or mother with son.

Jared: That is what I fear, Mahonri, that soon I shall be unable to talk with you.

Mahonri: Did I not warn them. God spoke to me, revealing the fate of the sons of men, if they persisted in building the tower to heaven. They would not listen to my words: in time they would have stoned me, if God had not struck down their tower, and smote their mouths, so that they uttered strange words.

Jared: Yes! I fear, Mahonri. I fear the curse of the tower will extend to us. Oh, my brother, cry unto the Lord that he may not confound our words.

NARRATIVE.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared, and Jared and his brother were not confounded.

But Jared's anxiety was not stilled. He begged his brother to ask the Lord to turn away His anger from their friends, that their language might not be confused. This Mahonri did, and the Lord extended His favour to the friends of Jared, but Jared's concern for the fate of his family and loved ones was not appeased. Again he spoke to Mahonri. . . .

Jared: God is indeed good, my brother, but I beg that you ask another favour of him.

Mahonri: What! Not yet satisfied, brother Jared. What more would you ask of the Lord?

Jared: Only a little, my brother; go and enquire of the Lord whether He will guide us out of the land, and if so, ask Him whither we shall go, for it may be that the Lord will carry us far into a new land which is choice above all the earth.

SCENE II.

NARRATIVE.

And again Jared's brother, the prophet, received a revelation from God concerning His will. It is recorded in the inspired writings of an ancient people, how the Lord commanded the Prophet to take his family, and Jared

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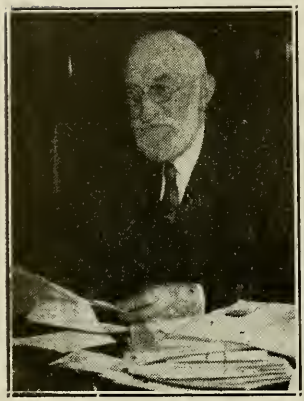
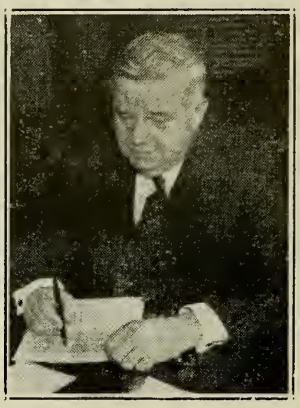
EDITORIAL



Heber J. Grant



J. Reuben Clark

David O. KcKay

Greeting Of The First Presidency

IN these times which are trying men's souls, we bring to our people everywhere greetings and blessings.

In the living of the Gospel of Christ, and in the joy which flows from service in His cause, comes the only peace that lives forever.

To the multitude Jesus said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

To His apostles in the Passover chamber He said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

His peace will ease our suffering, bind up our broken hearts, blot out our hates, engender in our breasts a love of fellow men that will suffuse our souls with calm and happiness.

His message and the virtue of His atoning sacrifice reach out to the uttermost parts of the earth; they brood over the remotest seas. Wherever men go, there He may be reached. Where He is, there may the Holy Spirit be found also, with its fruit of "love, joy, peace, longsuffering, gentleness, goodness, faith."

He will be our comfort and solace, our guide and counsellor, our salvation and exaltation, for "there is none other name under heaven given among men, whereby we must be saved."

Out of His divine wisdom comes the eternal truth: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" "For," said Paul, "the kingdom of God is not meat and drink; but righteousness, and joy in the Holy Ghost."

Just before He offered up the divine prayer, Jesus, teaching the apostles, said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We exhort men in the service of government everywhere, ever to have in mind the life and teachings of the Master; hour by hour to keep out from their hearts, in the camp and on the battlefield itself, all cruelty, hate, and murder; always to have in their thoughts the few short years of time as against the unnumbered cycles of eternity; never to forget that the gross pleasures of the flesh lead always to destruction, while the lofty joys of the spirit build everlasting joy and progression. We urge them so to live that whether in health or in sickness and distress, whether in sound body or afflicted with wounds, they may call upon the Lord with the faith and knowledge that they are entitled to His help and succour, in such measure and at such time as shall meet the dispensations of His mercy, His wisdom, His purposes. We ask them to light their souls with Job's divine wisdom: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We promise them that living according to the eternal truths of the gospel, "the peace of God shall rule their hearts," "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

God's hand is over all. He rules the world. May His peace comfort the righteous everywhere.

—Heber J. Grant.
J. Reuben Clark, Jr.
David O. McKay.

and his family, and their friends, together with their cattle, and seeds for planting, and journey to the sea. This Jared and his brother did, and under divine guidance built barges, large enough and strong enough to sail the dangerous waters, and, after many days—

Jeremy: Father! My lord Jared, the storm grows worse.

Jared: Don't tremble, Jeremy, the ship is couched, God tempers the storm to our needs. One hundred and forty days of sailing and we are still safe. The storm is nearly over, Jeremy; it has served its purpose. It has driven us steadily towards the shore of the promised land. Now that we are there it will stop blowing.

Jeremy: But how do you know we are there.

Jared: My son, our journey is at an end. Open the hatches, and let us look upon God's heaven.

Jeremy: Open the hatches, father, there is a heavy sea, the ship will be flooded instantly, we shall be drowned.

Jared: Where is your faith my son? We touch the promised land, even now.

Jeremy: Oh, No! my father, the storm is worse than ever. Listen to its pound against the ship.

Jared: Obey me. Open the hatch.

Jeremy: Very well, father.

Wife of Jared: Oh, my lord Jared, wait a little, the storm may subside.

Jared (with determination): Open the hatch.

Jeremy (fearfully): Father, the water is pouring in.

Jared: More faith my son. Open it wider.

Jeremy: Father!

Jared: Wider.

Jared: What do you see now my son?

Jeremy (exhausted): Land ahead! A beautiful land! Trees and hills and peaceful valleys.

Jared: And the other barges. Are they with us?

Jeremy: Yes, father, all seven of them. There is Mahonri, standing on his barge and raising his arms to God.

Jared: Yes! We will praise the Lord; He has brought us safely across the deep unto the new land of our inheritance. The land shall be ours and our children's, so long as we serve the Lord.

(To be continued.)

★

A LITTLE MORE OR LESS.

A little more kindness,
A little less creed,
A little more giving,
A little less greed,
A little more smile,
A little less frown,
A little less kicking a man
when he's down.

A little more "we,"
A little less "I,"
A little more laugh,
A little less cry,
A little more flowers
On the pathways of life,
And fewer on graves at the
end of the strife.

—Selected.

For The Young Folk

If only one kind deed a day
Each little child would do,
Our sad old world this coming year
Would be made ever new.

CORN IN EGYPT.

JOSEPH was thirty years of age when he interpreted the dream of Pharaoh, and this so impressed the great ruler that he appointed Joseph to be the ruler, under Pharaoh, over all Egypt. Of course, our friend liked his new job. He in turn appointed officers to gather in all the food grown in the seven good years and store it in readiness for the seven years of famine. Pharaoh's own ring was put upon his hand, he was given beautiful clothing, a fine gold chain to wear about his neck, and a chariot in which to ride. When Joseph rode through the streets of Egypt in his chariot, dressed in his fine clothes, all the people had to bow themselves before him.

At this time there was living in Egypt a girl named Asenath. She was of Hebrew descent, as was Joseph, and so they were married, and in time they became the parents of two sons, Manasseh and Ephraim.

After seven years of plentiful harvests came the famine. Food was so scarce, that the people in surrounding countries were dying of hunger. Because of Joseph's warning, the people of Egypt were able to buy food from the storehouses. In time, the news of all the corn stored in Egypt spread around the surrounding countries, and many of the people came to Joseph to buy food.

Israel and his sons were still living in Canaan when they heard about the corn in Egypt. The ten eldest sons were sent to buy food, but Israel kept Benjamin, the youngest boy, for safety. Joseph recognised his brothers immediately, but they did not recognise him, so he said nothing. So that he could learn every little detail of his family, he accused them of being spies, which made the brothers tell all the family news in detail. Because Joseph was so anxious to see Benjamin, his younger brother, he told the brothers they could not return to their home until the lad was brought. The brothers refused, not knowing why this request was made, and were put into prison for three days. Then Joseph visited the prison, and heard his brothers saying how sorry they were for their past sins, for selling their brother into slavery, and he was so upset that he turned away and wept. Afterwards he returned and spoke to his brothers. He still wanted to see Benjamin, though, so he bound Simeon, the brother who was next to the eldest, and said he would keep him prisoner until the brothers returned with Benjamin. Joseph then commanded his servants to fill the other nine brothers' sacks with corn, and to put back into the sacks the money they had brought for payment.

E. M. B.

L.D.S. Pen Friendship League

Under the direction of President A. K. Anastasiou.

LATTER-DAY SAINTS—YOUNG PEOPLE GET TO KNOW EACH OTHER.

TO some of our young members of the Church, the letter writing to L.D.S. boys or girls must be a problem sometimes, especially with the first letter. There is a certain amount of shyness, strangeness, and lack of confidence. This should not be so. The Latter-day Saints are one large family of brothers and sisters bound together by the everlasting ordinances of the Gospel. "Dear Brother," or "Dear Sister," is an introduction to any letter, which should be followed by a reference to the L.D.S. Pen Friendship League and sincere expression of one's thoughts and feelings.

There are many fine subjects one can write about from the Latter-day Saint's point of view, viz., our Faith, Church news, Branch meetings and projects, the Principles of the Gospel, Church books, etc.

The letters which reach the Mission Office contain, among other things, a great desire on the part of our faithful L.D.S. boys and girls to meet with the Saints in meetings and to get to know each other by correspondence. Some of them, in fact all of them, away from home and Church association, feel lonely and apart from their associates for the very reason that they will not resort to smoking, drinking, and other worldly ways. Therefore, **we appeal to all our members to interest themselves in our members in the Forces. Some of them are in danger of being engulfed by the influences, practices, and habits of their associates.** Some of our members feel lonely because they strive to remain faithful and true to the principles, faith, and commandments of our Church.

Let every member of the Church help our boys and girls away from us with a cheerful, faith-promoting, and friendly letter.

Lilies—an embodiment of purity, loveliness, and sweetness—may our thoughts be always in the image of this flowers.

"My sister and I are interested in the L.D.S. Pen Friendship League. We think it a good idea, putting the young people in touch with one another. We would like to correspond with members. My sister Jean is 18 and I am 20. We wish the League every success."—Vera and Jean Garnett, 71 Wintringham Road, Grimsby, Lincs.

Sister Frances I. Booth of 26 Addison Villas, New Eastwood, Notts., desires to join the League and find Pen Friends to write to.

LATTER-DAY SAINTS—YOUNG PEOPLE WRITE TO EACH OTHER.

Our Missionaries' Page

AMONG the Home Missionaries are several Canadian Soldiers whose spare time is devoted to preaching the Gospel, visiting various Branches of the British Mission, taking part in the services as well as doing tracting, visiting inactive members, etc. We are greatly encouraged by the faith, the devotion and the love of the Gospel on the part of these fine young men, who are a credit to their parents and to the Church.

In this country today there are over a hundred Canadian L.D.S. boys. The Mission Presidency extend to them a word of welcome, and wish very much that every one of them would visit the Mission Headquarters in London, when on leave. They will find there free literature, books and publications from the States, and are sure of a warm welcome.

We are also glad to receive reports every week from the rank and file of our Missionaries, both Full Time and Home, who are enjoying the spirit of their calling, and daily come in contact with new opportunities to deliver the Message.

HERE is a short letter from one of the Canadian Soldiers, who is a recent addition to our Home Missionary Movemnt:

"I am getting along fine in my studies, and the Spirit of the Lord is with me always. I never knew I would enjoy this work so much. Although I am only a beginner, I feel the leading hand of God."

—Herbert Sivyer, R.C.A.M.C.

Fellow Missionaries, remember the promises and blessings given you under hands of the Authorised Priesthood. Do your part faithfully and regularly, and you will live to see the fulfilment of all that has been pronounced upon each one of you. Tidings of the fulfilment of these promises are already coming in from all parts of the country. Our faithful Missionaries are happy in the service of the Lord. His Church and Kingdom are being gradually built up in this country. The time is not far distant now when thousands will knock at the doors of our Churches asking for admission. PREPARE THE HOUSE OF THE LORD AND PREPARE YOURSELF.

Reports from the Field:

"I have one friend at work who is so interested in our Church, that I have been asked for more tracts."—Frank Hayward, Rochdale.

"One Book of Mormon and one Doctrine and Covenants loaned."—Grace Gent, Leicester.

"Distributed 50 tracts."—Anna Higginson, Manchester.

"I have had some marvellous Gospel conversations with my friends at work, and some of them have been to our concert and social. One friend attended the Relief Society last week, and was interested in its project and lessons."—Emma Wynn, Oldham.

Please do not fail to send in your reports weekly.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH AND MY PEOPLE.

A. K. A.

Hands Across The Sea

Extracts from a letter from Elder Grant Holt, U.S.A., former Mission Secretary:

Grant R. Holt

Box 1155,
Stanford University,
California.

December 23rd, 1941,

Dear Brother Anastasiou,

It was really great hearing from you, and it really thrilled me to hear of how wonderfully well you are carrying on the work of the Church. We can all take a lesson from you good folks—and we certainly need to now that we are fully in the war. I certainly hope we do as well as you are doing.

Just two weeks ago today I underwent an experience which took me back to London two years ago. When I heard the news that the Japanese had attacked Pearl Harbour, I had exactly the same feeling as I had when I first heard that the Germans had bombed Poland.

This attack certainly stunned all of us here in America. Most of us felt that Japan had been bluffing all the time. We certainly feel and know differently now—and it is far from being too late to wake up to reality. There is nothing which could have brought about a more united front in America than did the Japanese stab in the back. All political differences have been forgotten; there is but one goal for us all now—Victory. I can see in our Americans now the same grim determinism that I saw in the Britons two years ago. We are all after the same goal, and no one doubts but what we will achieve it.

I've been trying to see what has happened to all of my Missionary companions during the past year. I saw John Gillespie and Aldon Anderson down town yesterday, and later on met Brother Durham, who is going to school in Iowa. Their futures are undecided as yet. Brother Robert Hodson is an Aviation Cadet, stationed just a short distance from where I live in California. He has been able to run over and see me a couple of times. Julius Leetham is a Second Lieutenant in the Field Artillery, stationed at a California Camp. I understand that Thornton Booth is somewhere in the Pacific with the armed forces; however, this is but a rumour. There are quite a number of the Elders who were in England when I was, who are officers in the R.O.T.C. They had all undoubtedly been called to duty during the past two weeks; I have no definite information about them, however.

Please give my love and best wishes to all of the good Saints over there.

Sincerely your brother,

GRANT R. HOLT.

District Activities

London

Two special Priesthood meetings were held in the North London and St. Albans Branch Chapels on January 31st and February 1st, respectively. Addresses were given by Brothers James Craske, George F. Poole and A. J. Willmott, Senr., at North London. Acting Mission President A. K. Anastasiou was also present at this meeting and spoke on the method of conducting sacrament meeting. At St. Albans, the speaker was Brother John Bullock, and the time was given to testimony bearing by those present.

Scottish

On Saturday, February 14th, the Aberdeen Branch presented a very successful Valentine Party, under the direction of Lady Missionaries Sisters Gwendolene Farmer and Violet G. Thomas. Sixty-five people were in attendance, about 75 per cent being non-members of the Church. The Daisy Crocker Juvenile Dancing Troupe gave a splendid display, assisted by Mr. Donald Forbes with his accordion. An enjoyable humorous sketch was enacted by the Lady Missionaries, and solos were rendered by Mr. Stanley Allen and Sister Ella Findlay, also a recitation by Sister Betty Sutherland. Games were conducted by Sisters Thomas and Farmer, with the assistance of Brother James Fraser, and delightful refreshments were prepared and served by Sisters Eliza Edwards and Mary Henry.

The theme of the Aberdeen Branch Conference was "Salvation for the Living and the Dead." This was developed in the special Sunday School programme at which the Primary children sang two numbers, under the direction of Sister Gwendoline Farmer. Twenty-four people attended. At the evening session, the Lady Missionaries further developed the theme, and addresses were given by District President Andrew B. McGowan and his First Counsellor, Elder James Martin. Thirty-five people attended and enjoyed a great spiritual feast.

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DEATHS

MOUNT—Sister Gertrude Annie Mount, wife of Brother Ira Mount of the St. Albans Branch, passed away on February 3rd, 1942, at the age of 53 years. Burial service was held on February 7th in the St. Albans Branch Hall, and was conducted by District President W. O. Chipping. Interment took place in the St. Albans cemetery. "Come, come ye Saints" was sung at the graveside and President Chipping spoke briefly. Elder Ralph S. Mount, Missionary and brother-in-law of the deceased, dedicated the grave. Sister Mount leaves a son, Bernard George, and her husband, who is a member of the Mission Genealogical Board.

LONG. — Brother and Sister George H. Long of the Brighton Branch, mourn the loss of their six months old daughter, Georgina Mary, who passed away on 27th January, 1942. Elder Ralph S. Mount from the Mission Office conducted the funeral service on 31st January. Interment took place at the Brighton and Preston cemetery and Elder Mount dedicated the grave. Elder Herbert S. Sivyer of the Royal Canadian Artillery and Branch President Edmund Wheatley spoke at the service.

PRESTON — News has just been received of the passing of Sister Hannah Elizabeth Preston in Salt Lake City, Utah. She was a faithful member of the Grimsby Branch before emigrating to the U.S.A., where she resided in Salt Lake City for 17 years. She was born in Hull on July 17th, 1875. Her brother, Brother Herbert F. Hall, is at present Branch Clerk of the Grimsby Branch, Hull District.

FOR THE ATTENTION OF THE RELIEF SOCIETIES OF THE BRITISH MISSION.

THE following letter has been received, acknowledging the contribution of £9:15:6 sent in the name of the Women's Relief Societies of the Church in this country. —M. W. A.

10 Downing Street,
Whitehall.
January, 1942.

Dear Madam,

I want, with all my heart, to thank you and your friends for the gift you have sent me for my Red Cross "Aid to Russia" Fund.

From all over the country similar donations are reaching me. I feel they are particularly significant because they shew the vivid and intense concern of the citizens of Great Britain for the glorious struggle for freedom of the Russian people and for the sufferings so silently and unflinchingly borne by them for their national life and ideals.

I send you my heartfelt thanks for your help.

Yours sincerely,

CLEMENTINE S. CHURCHILL.

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THE LORD'S PLAN FOR DIFFICULT TIMES

(Continued from page 132)

wil see the necessity for making you own shoes and clothing, raising your own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment."

I therefore say to you, my brethren and sisters, prepare for that which is to come.

Have you made that preparation?

Remember that the Lord said:

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 18: 7.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall.
40, Hallcraig Street.

A'dershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall.
Well Lane.

Belfast:
122, North Street

Birmingham:
L. D. S. Chapel,
23, Booth Street.

Blackburn:
4 Heaton Street.
Heaton Chambers,

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.
20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl., C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Handsworth:
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
(Home Sunday Sch.)
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street

Plymouth:
Enquire at:—
Pres. Thos. Harris
19, Cranborne Avenue
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Sparkbrook:
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.

Staffordshire:
Washington Bldgs.,
Corner of Queen St.
and Berry St.,

St. Albans:
49, Spencer Street

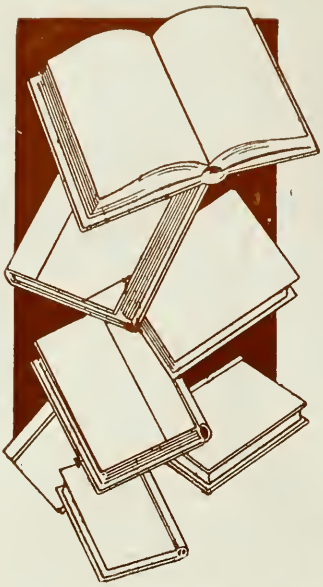
Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road.

Wigan:
6 Standishgate.



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